

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

REVIVAL OF RELIGION IN FRANCE.

[Some of our readers may remember the very interesting letters which we published in August last, from two or three pastors of Protestant Churches in France, addressed to the Presbyterian Church of the United States, from whom they had received a letter of Christian sympathy and congratulation. One of them from M. Colony Nee, pastor of several Protestant Churches in the north of France, commended itself particularly to attention for its hearty manner and Christian candor. We are happy in placing before our readers another letter from the pen of this good man, published in the last London Evangelical Magazine. It was addressed to an English clergyman who had requested from him a detailed account of his ministry.

He has in this brief but extremely engaging narrative added fresh interest to his name, in being the instrument of a revival of religion in the Churches of the north of France. Though he has been in the ministry from 1812, he dates his own conversion, it will be seen, from 1821. From this time his labors have in a remarkable manner been blessed with the smile of heaven. He has been the means of rearing several new Churches, some of which are made up entirely of converted Catholics; and by his own labors and the labors of his converts extended the revival of genuine piety through many Churches beyond the limits of his own ministry. Of the means used for effecting this triumph over a corrupt people and a corrupting clergy, he thus speaks in his former letter.—Our readers will not be at a loss for the secret of the blessing that has rested on his labors, and yielded religion such a triumph in the very core even of rotten and revolutionary France, for they will descry in them the very machinery of good that has every where been blessed and every where triumphed.—“The Lord has notwithstanding already done, and is still doing great things in these different places, by the instrumentality of several of his children who are only laymen. He has even put it in my power to fill all these countries with excellent books, and religious Tracts, which have been furnished me principally by the societies of London and Paris. They have been, and are still circulated, not only by converted persons, but also by six paper-carriers, daily occupied in this work, and conveying the Gospel from

house to house. All these means, accompanied or followed by the preaching of several itinerant ministers, have been, and are still abundantly blessed in the conversion of many souls.

“These statements, reverend and well beloved brethren, may give you some idea of what has been done in this part of France, to advance the kingdom of our blessed Saviour. I do not speak to you of all that the Lord has done in the other provinces of this vast kingdom, and particularly at Paris, which was but recently the head-quarters of the most alarming infidelity. I am persuaded that others have already informed you, or will inform you, better than I can, of all these things, as well as of all that is occurring in Switzerland and Germany, and in the other parts of Protestant Europe. I will only add, that in France, as in your happy country, revivals and conversions have taken place only where have been preached, with power and simplicity, the corruption of our nature, the necessity of repentance, regeneration by the Holy Spirit, justification by faith in the blood of the Saviour, sanctification as the fruit of this faith, and the other vital doctrines of the Gospel.”]

Your friend at Leme,* concerning whose ministry you desire some details, is 47 years of age. A remarkable providence conducted him to these parishes when he left the Professorship of Theology at Lausanne, in the early part of the year 1812. The five churches to which he was thus introduced, namely Leme, Landaury-la-ville, Parfondeval, Esqueherries and Hannappes, had long been neglected, and were then almost destitute of religious privileges.—The greater part of his parishioners were, and still are very poor; they have no schools, no places of worship, except one small house for prayers at Parfondeval; at the other villages, public worship was performed in barns, in sheep-folds, in private houses, and in gardens, when fine summer weather permitted. They assembled but once on Sunday in each church, and even this service was very much neglected, badly conducted, and almost continually disturbed by the crying of children, the conversation of the people, and the constant leaving and returning of those who were engaged in it: the rest of the holy day was devoted to games, dancing, debauchery and drunkenness. Your friend makes great exertions to regulate the worship and repress those disorders which had

* Leme is the village at which M. Colony Nee resides. It is nearly in the centre of his nine parishes.

obtained to so extensive a degree; and by the grace of God his labors were not wholly without success; so that at the end of a few years he had the happiness of being able to erect temples in each of his parishes.

Soon after this, the Lord was pleased to convert him during a journey which he made to Paris. Hitherto he had displayed much zeal; but alas, this zeal was without knowledge.—He had thundered against vice, and preached a strict morality; and He, who alone knows how to educe good even from evil, had by that very style of preaching, prepared the minds of the people to receive the Gospel. As soon as your friend himself knew these glad tidings, he preached them with energy; and soon he saw many souls becoming serious, although as yet they were very ignorant. Having labored in this manner for three months, without witnessing any other conversion than that of his wife, he began to question his parishioners, individually, as to their spiritual state.—The period favored his design. It was the first day of the year 1821; and as they came to offer him the compliments of the season, he had the inexpressible joy to see many, who had long been weary and heavy laden, embrace Jesus as their Saviour, with emotions of faith, love and gratitude. Almost immediately afterwards the waters of Siloah were troubled, and every week, if not every day witnessed a new cure. Your friend had already established several services during the Sabbath, in each of his churches, as well as some on other days; besides which he devoted every evening to explain the word of God, either in his own house, or in that of some of his people. Catholics as well as Protestants came in crowds to hear him, and soon his auditories became so numerous, that they were obliged to leave the houses, and assemble in the places of public worship.

Day and night the word of God was consulted, and became the general topic of conversation. A great number of persons who could not read, came to his house in order to learn; and while he instructed the men, his wife taught those of her own sex; so that in a short time, all who had been brought up during the revolution, and had hitherto lived in a state of deplorable ignorance, learned to read, and became altogether a new generation. It was a time of peculiar blessing: days like those of Pentecost were frequent; every house was ransacked for pious books. They had preserved many of the writings of the reformers; and they found that the doctrines professed by those holy men, accorded with those preached by your friend. This was of great importance to him, because he was accused, as is generally the case in similar circumstances, of preaching a new doctrine.

This accusation seemed, at first, to have so much the more force, as the Gospel had not been preached there in its purity within the memory of any of the inhabitants. Your friend had not only to struggle against the opposition of his unconverted parishioners, but also against the Romish clergy and the Protestant pastors in that part of France. He was every where denounced as a dangerous sectary; insinuations were made concerning him to the constituted

authorities; and many times officers were sent to stop him, because he preached in the Catholic as well as in the Protestant churches which were out of his parishes. The awakening soon spread to other parts; every where he was requested to preach; and not being able himself to supply all the demands, he employed young people who had been converted, and who had the gifts of prayer and exhortation, in order to preach the Gospel from house to house, to hold religious assemblies, and to distribute Tracts, Bibles, and New Testaments, which they had received from various societies. Many had been distributed before his conversion, but afterwards his labors in this way became still more energetic.

All these means were mercifully blessed, both in his own parishes and in the neighboring villages. He was soon able to form new churches, two of which were entirely composed of converted Catholics. One of these was at Floyen, near Avesnes, and the other at Reumont, near Cateau-Cambreses. Some time afterwards the latter was attached to another parish; but as the pastor who was there established, was unconverted it declared itself independent. The example of this little church was followed by many converted persons residing out of the parish of your friend; and they formed, in several places, small independent churches; The principle of these are Flarguostre, three leagues north-west of St. Quentin; Laulzoir, two leagues west of Valenciennes; Nomain, near Tournay; and Lanoy, near Lisle. Each of these little churches regulates its own affairs. They are already much blessed, and have been made greatly instrumental in spreading the reign of God around them. Your friend can only visit them at intervals, defend them when they are attacked, whoever be the aggressors, and assist them by his brotherly advice and directions: in other respects they govern themselves, and have been formed more by travelling missionaries, (colporteurs) than by your friend. The Gospel continued to advance in his own parishes; almost all the young people soon followed the Lord, and many desired to dedicate themselves entirely to the service of their divine Master. Five entered the missionary academy at Paris, one of whom died a short time after; two have now gone to the Cape of Good Hope; and the other two have quitted the academy to exercise their ministry in France: one of these pursues his studies successfully at Montauban, where he has already been very useful among his associates; and the other, the Rev. — Charlier (ordained last year at London,) has been graciously blessed in his ministerial labors in the department at Drome. Two or three other young men are candidates for admission to the missionary academy at Paris. Several others have devoted themselves to the work of schoolmasters, one of whom has been just established at Ageux, near Seulis (fifteen leagues north of Paris,) where he is very successful. Others preach and distribute tracts, and other holy books. We may consider them as so many John Baptists, who are preparing the way of the Lord. They have already held numerous religious assemblies in various places. It would be very

desirable to send similar teachers into every province; "The harvest truly, is plenteous, but the laborers are few."

Your friend, regrets particularly that he cannot obtain any one at this time to assist him as a curate, as it is quite impossible for him personally to supply all the demands. The great fatigue which he has experienced in making long and hurried journeys to preach the Gospel, has entirely destroyed his once robust health. It is now six years since he was able to preach at all from the pulpit. During that time he has had many curates who at the end of a few months, have been obliged to resign, on account of the great fatigue to which they were exposed; as his churches, which are now nine in number, are distant from the centre one, which is that of Leme, four, six, and eight leagues, and, in some cases even fifteen leagues from each other, and having communication only by by-roads, almost impassable, and even dangerous in winter. His last curate, M. Clotter of Neuchatel, in Switzerland, who was tall, young, strong, and vigorous, could not bear it more than six months; at the end of which time he was obliged to return home to breathe his native air, and to re-establish his health, which, was almost entirely ruined. Your friend regrets this the more, as during the six months which have elapsed since the departure of M. Clotter, no one has been found to fill his place—the great fatigue of the parishes deterring those from coming who might be able to fulfil the duties. Notwithstanding, he has been the means of exciting religious inquiry anew, both among the Catholics and Protestants.

During the long and repeated illness of your friend he has not been left without testimony of the Lord's love to him. He has not only been enabled every year to visit more or less his numerous churches to instruct them and give them some feeble exhortations, but also to establish a truly evangelical pastor at St. Quentin, notwithstanding the great obstacles which were opposed to it. This pastor is the Rev. William Monod, brother to the Rev. Frederick Monod, of Paris. This worthy servant of Christ has already been in the hands of God a powerful instrument of awakening inquiry in that interesting city and its environs. So great has been the excitement, both among the French Catholics and Protestants, and the numerous English residents there, that he, as well as your friend, employs young men to distribute holy books and religious tracts.

From the Missionary Herald.

CEYLON MISSION.

VISIT TO THE PEARL FISHERY AT CONDACHY.

From the Journal of Mr. Spaulding, dated April 1st., 1829.

"I took with me," says he, "170 portions of the Scriptures, including Gospels, Acts, the Epistles, (bound in one volume,) with Genesis, and about 7,000 Tracts, including a few in the Portuguese and English languages: also some New Testaments and Psalters in Portuguese, and some Hymn Books and Catechisms. I took passage in a little open boat, with Philip

Matthew, of Nellore, Catheraman, the fisherman, Payson, Backus, Paramanty, and Conden, readers and helpers, besides a cook. In two days we reached Mannar, where we spent the Sabbath.

"Early on Monday morning we left Mannar, and arrived at the Pearl Fishery about 10 o'clock. The people at the fishery were not only from all parts of Ceylon, but from the most parts of Southern India. They had built temporary huts on the sea shore, which extended about two miles and a quarter in length, and from one quarter to half a mile back. The huts were so close to each other, and each one was so filled with men, women and children, that this whole surface was almost literally covered. As soon as we got a place for our baggage, I began to give away books, taking a section, or small part of the people, the first day, and keeping my helpers as near each other as convenient. The next day I took another part, and so on each day, until we had gone through the streets and foot paths of the whole multitude. We made it an object too to read as much as possible, that many might hear. I found native Christians from near Palamcottah, Tanjore, Madras, and other places on the continent, and from many parts of Ceylon. I called them together on the Sabbath with the European descendants from Mannar, and preached to them, by permission, in the temporary court-house.

"In the distribution of Tracts, I was very cautious, and as I had no Tract exactly fitted for the Moormen, I gave very few to them, although they constituted one-half of the respectable part of the people there, who I think must have been 100,000 in number. I have no hesitation in saying, I could have distributed 20,000 Tracts as well as the 7,000 I carried. I sent small parcels of Tracts to many populous places at a distance, by the native Christians belonging to those places, or passing through them on their return home. Soon after I left, the cholera broke out among the people, and hundreds, and if reports are true, thousands have been swept away by it. I wish I could give our American friends a view of the vast numbers of people I saw while I was gone, and describe in a proper manner how much the cause suffers, and how much our labors are impeded, for want of Tracts, or rather funds to print Tracts, for this numerous people. I do believe their eyes would affect their hearts, and their liberality would testify their love for souls, and for the Saviour who died for all, and to whom all must soon give an accounts of their stewardship."

From London Magazines.

* CALCUTTA.—The prospects of the Christian religion in the East Indies, are assuming additional interest from month to month. Rev. W. H. Pearce, in a letter to the Secretary of the English Baptist Missionary Society, gives some very encouraging details. At Dinapore, the most distant of their stations from Calcutta, on the north-west, a very pleasing work of grace has been in progress for some time. Three months previous to the date of the letter, sixteen persons had been baptized, and seventeen

more were then waiting, among the latter, three young people not over fourteen years of age.

At MONGHYR, five had been recently baptized, and future prospects encouraging.

At CUTWA, after a long and distressing interval of apparently useless exertion, the missionary has had the pleasure of baptizing nine natives at once.

At BON BAZAR, in Calcutta, several natives from distant villages had been baptized by Mr. Robinson, and several more with some Europeans and others are proposed. Four were added to the European church in Circular Road, in the month of July, and others stand propounded. Two are proposed for baptism, and two for restoration to the native church in Calcutta. At Bonstollah, a new station to the east of Calcutta, are sixty inquirers. Three natives who had previously renounced caste, were baptized and added to the church in June, and in July six more followed their example. They are all enduring great persecution and oppression, with exemplary fortitude and cheerfulness. "I never saw our mission," says Mr. P. "more encouraging, as to actual success, nor more promising in its prospects of future usefulness."

JAMAICA.—Mr. Coultart, missionary, has been annoyed by a new species of persecution. He has been sued in a court of justice at Kingston, for a pretended debt under the name of wages, by a person to whom he had, from motives of humanity and compassion, gratuitously afforded an asylum for a period of four years. The verdict however, was in favor of the missionary. As some counterbalance to this trial, Mr. C. had the pleasure to baptize 60 persons, Lord's day, Sept. 6, making 230 persons in the year, and others waiting for admission. In October following, Mr. Knibb received 18 into church fellowship. Mr. Taylor baptized 18 at Vere in November, and expected to baptize more in December—also between 40 and 50 persons in Old Harbor, where interesting cases of conversion have occurred. Forty-two persons had been baptized at Mount Charles, and others were waiting for admission. During the year 1828, there were 226 baptized and added to the church in Falmouth. In May last, 62 were baptized in that place—in August 68—in September 71.

ROMAN CATHOLIC INQUISITION.

That our Protestant readers may have a correct knowledge of the nature and design of the Roman Catholic Inquisition, they have placed before them an extract from the Constitution of the Inquisition as enacted 31st October, A. D. 1242. Such are the fundamental principles of the Inquisition, which have been confirmed and perpetuated by the Bulls of Popes to the present day. In the Register of 1819, the Pope Pius VII. and the congregation of "the Universal Inquisition," announced themselves as the authors and abettors of the Inquisitorial system.

"1. *Ut Heretici*—That heretics, condemned by the Roman Catholic Church, &c. are to be handed over to the secular power for punish-

ment, (where the secular power supports this tribunal.)

"2. That heretics, though penitent, are to be perpetually imprisoned.

"3. That heretics are to be taken up every where and consigned to the Inquisitors.

"4. That the favors and abettors of heretics are to be punished, as well as heretics themselves, &c.

"5. That they are, by virtue of the same law, to be punished in like manner, even in case they would make their escape and fly to another country.

"6. That the repentance of heretics who relapse is not to be received.

"7. That their appeals are not to be listened to or received.

"8. That their descendants, to the second generation, are to be deprived of their temporal benefices and public offices.

"9. That the Inquisitors are to be favored every where.

"10. That heretics are to be carefully kept in custody until they are condemned.

"11. That heresy is to be accounted among public crimes, and adjudged greater than the crime of high treason.

"12. That impenitent heretics are to be burned alive.

"13. That the favorers of heretics are to be perpetually banished, and their property confiscated.

"14. That the children of the favorers and abettors of heretics are to be deprived and expelled from all dignities and honors, except they would discover (inform) of some heretic.

"15. That heretics are to be always looked upon and considered as infamous people, and not to be confided in; that their goods are to be confiscated, and that their children cannot inherit their property.

"16. That those who are suspected of heresy, unless they satisfactorily clear themselves from that suspicion, are considered as infamous people, and as banditti; and, if they persevere for twelve months, under this suspicion, they are to be condemned as heretics, &c.

"17. That those invested with the civil power, and rectors in their respective places, are to be bound down by an oath to prosecute heretics publicly.

"18. That many more punishments, to be mentioned hereafter, are to be inflicted on those who favor heretics, and also on those who believe them.

"19. That these laws are universal, and are to be observed and put in execution every where, &c.

"20. That heresy is never to be tolerated; but, on the contrary, is always to be punished. HERESIS NUNQUAM TOLERANDA, SED SEMPER PUNIENDA."—Chris. Watch.

THE INQUISITION IN THE UNITED STATES.

"*Quantas strages et caedes attulit ista fabula Papae.*"

In a late number of the Watchman, I perceive that inquiry is made respecting the Inquisition in the United States, in the following words, "I call upon the Jesuit to deny, if he can,

the Inquisition in the United States, and that a southern Bishop has orders to that effect."

This inquiry was very properly addressed to a Jesuit, since the order of Jesuits holds an important relation to the Inquisition, wherever this tribunal is erected.

But how does the Boston Jesuit reply to the inquiry? As follows.

"O horrible!—Well then, we, the Jesuit, positively deny, that it has been determined by the Pope to establish the Inquisition in the United States; we deny, moreover, that any Southern, or any other Bishop has orders to that effect;—and more, we defy G. or any other man to prove either one or the other."

It is not my part to ascertain whether G. had any authority on which he grounded his inquiry, or whether it sprung from a common rumor, or was suggested to his mind by the fact that the order of the Jesuits, which was suppressed A. D. 1773, had been restored A. D. 1818, and is now, with unblushing audacity, calumniating the whole Protestant world, openly denying the best established facts which prove the corruptness of the Roman sect, and denouncing with Inquisitorial bigotry all who make the word of God the only Rule of their faith.

My object is to communicate to the public certain information which has come into my possession within a few days, relating to the inquiry of G.

Let the reader attentively consider the articles of the Constitution given above, and he will see good reason why "the Jesuit" should be unwilling to have it generally known to the people that the Inquisition is commencing its career on this side the Atlantic.

I will now state the information I have on this subject. It is derived from a Roman Catholic Priest in Ireland, and is contained in a European periodical, dated November 10, 1821.

"Mr. Morissy," says the writer, "tells us of an acquaintance of his having been lately sent from Cork, to establish THE INQUISITION in AMERICA, and who has been appointed by the Pope to a bishoprick in that quarter." "The Jesuit, in his last number, feigns to be entirely ignorant of any such thing, and, in view of 'G.'s inquiry, wonderinglly says—'What does he mean? What can he mean?'—Well then, we positively deny, &c."

Whatever "G." meant, we see what the Pope means. Whoever will take the trouble to look into the last "Jesuit," may see with what prophetic ken the European writer above quoted from, regarded the announcement of the fact that the Pope had sent a priest to establish the Inquisition in America, when he says as he does in the same periodical, November 17, 1821, "I have mentioned, on the authority of Mr. Morissy, that a priest has lately gone from Ireland to establish the Inquisition in the United States; and this will no doubt be scouted at as the most chimerical thing in the world. What! the Inquisition! The Americans will never submit to that! Nay, but they have submitted to it already; and they will do so again.—The Inquisition consists of a thousand degrees of atrocity, from the pious confessional, to the rack and the 'dry pan' in which the bodies of

heretics are burned over a slow fire. In auricular confession every priest is an inquisitor. He inquires into the secret thoughts of those who acknowledge his ghostly authority. He becomes acquainted with all their faults, and with all their crimes, if they have been so unhappy as to make themselves criminal even in thought. Then he obtains absolute authority over them, and makes them do whatever he pleases; and they dare not disobey him, for he knows their crimes and may divulge them. An engine is thus put into the hands of every priest, which, with a little address, he may make use of to subvert the best civil government in the world, if those who submit their consciences to him have any place in such government."—*The Protestant published in Glasgow; Nov. 10 and 17, 1821.*

I shall leave this subject without remark, after having made a short quotation from the last "Jesuit," which the reader will interpret for himself. "THE INQUISITION, is, in its very nature GOOD, MILD, and PRESERVATIVE. It is the universal, indelible character of every Ecclesiastical Institution; you see it at Rome, and you can see it wherever the true Church has power."

ib.

A NATIVE AMERICAN.

RELIGIOUS DENOMINATIONS.

The following statement of the Religious denominations in the United States, drawn from the Journal of the American Education Society, is not presumed to be exact; but the Editors of that work have taken as much pains to make it as nearly so as the nature of the subject would admit. In some cases partial reports only have been returned, and of course in such cases, the aggregate numbers here given are too small.

Congregationalists of New-England. Orthodox—Ministers, 800; Vacant Churches, 250; Communicants, 115,000. Unitarian—about 150 congregations.

Presbyterians in the United States.—Synods, 16; Presbyteries, 90; Communicants, 146,297.

Reformed Dutch Church.—Ministers, 117; Churches, 155; vacant Churches, 6.

German Reformed Church.—Churches, 400; Communicants, 30,000.

Episcopal Church.—Bishops, 13; Clergy, 507; Churches, 598.

Associated Calvinistic Baptists.—Associations, 206; Churches, 4,027; Ministers, 2,749.

Moravians.—Congregations, 23; Ministers, 23; Members, 6000.

Methodists.—Bishops, 3; Travelling Preachers, 1533; Superannuated, 109; Members in Society, 421,105; number of local Preachers unknown.

Evangelical Lutheran.—200 Ministers, and 800 Congregations.

New Jerusalem Church.—Ordaining Ministers, 8; Priests and Teaching Ministers, 6; Licentiates, 12.

Christian Society, from 800 to 1000 churches. *Universalists.*—Between 200 and 300 congregations.

Roman Catholics.—Number not known; estimated several years ago at 600,000, and has increased much since.

Freewill Baptists.—Ministers, 242; Churches 335.

Friends.—Whole number estimated at 750,000.

Shakers.—Societies, 19; preachers, 40; population, 5,400.

Seven Day Baptists.—Churches, 18; Ministers, 29; Communicants, 2,862.

Six Principal Baptists.—Churches, 15; Ministers, 20; Communicants, 1,500.

Tinkers.—Churches, 33; Ministers, 30; Communicants, 3,000.

Memnonites.—Churches, 225; Ministers, 200; Members, 20,000.

Free Communion Baptists.—Churches, 32; Ministers, 23; Communicants, 1284.

There is copied from the same work a list of the Colleges in the United States, of which the following is the aggregate.

Colleges,	43.
Instructors in 32 Colleges,	217.
Graduates in 32 Colleges, in 1828,	652.
Under do. in 32 Colleges, in 1828,	9.
Seniors,	670.
Juniors,	646.
Sophomores,	690.
Freshmen,	532.

Total, 3199.

Volumes in 30 College Libraries, - 228,118

Volumes in 25 Students, Libraries, - 66,730

There are 18 Theological Seminaries at which the total number of 1529 have been Educated; of these 599 in 1829: Libraries contain 35,960 vols. besides 3,720 volumes in the social Libraries of the students.

From the Boston Recorder.

THE SABBATH.

Having been requested to express my views concerning the practical efforts making at the west to unite the friends of the Sabbath in its careful observance, I would observe that before the line of Sabbath-keeping boats and stages was introduced, I was of opinion that without some such measures the vortex of business would infallibly draw in the churches to participate in the prostration of the Sabbath, and consequently in the destruction of our civil and religious institutions. When therefore, these measures were proposed, I rejoiced in them as the providential indications of our intended preservation from ruin. Their influence, hitherto has been great. No amount of instruction, argument or exhortation from the pulpit or press, could, it is believed, have given such an impulse to the public sentiment and public conscience or produced such correct heed to the Sabbath on the part of its friends, or such vindications of its rights or expositions of its importance, or such carefulness in its observance, or concentrated so many hearts and hands and prayers for its defence, as the above practical measures have produced. And I cannot but regard the toil and sacrifices and obloquy of those who embarked in this undertaking, as enrolling them among the distinguished benefactors of our country, and as ensuring to themselves imperishable honor in the grateful recollections of future generations.

But the measures so desirable and indispen-

sable at first, are no less so in my opinion now, as operating constantly, publicly and powerfully to prevent the violation of the Sabbath, and to form and extend a correct and efficient public sentiment on the subject. Nor can it be reasonably doubted, that the approbation and patronage of all who fear God and love their country, will carry the enterprise to a glorious result. While its failure would embolden impiety, and concentrate shame and augmented opposition upon the Sabbath, and all Christian institutions and efforts.

I have seen no objection to the Sabbath-keeping measures which do not imply, not only that the friends of the Sabbath have no right to abstain from the profanation of the day themselves, but that they are guilty of persecution and fraud, and a conspiracy to unite church and state, if they do not by their example quiet their consciences, and alleviate the disgrace and augment the profits of those who choose to violate the sacred day.

The rights of men can never be taken away in a free government, till the exercise of them shall be made odious by false accusations; and the question in this nation is fast hastening to a crisis, whether the believers in the Bible shall be permitted to obey its precepts, and observe and extend its institutions, or shall be reviled and disfranchised for doing so.

LYMAN BEECHER.

A STATESMAN'S VIEWS OF BENEVOLENT INSTITUTIONS.

There is a spirit, which, like the father of evil, is constantly "walking to and fro about the earth, seeking whom it may devour;" it is the spirit of FALSE PHILANTHROPY. The persons whom it possesses, do not indeed throw themselves into the flames, but they are employed in lighting up the torches of discord throughout the community. Their first principle of action is to leave their own affairs, and neglect their own duties, to regulate the affairs and the duties of others. Theirs is the task to feed the hungry, and clothe the naked, famished, and shivering beggar from their own doors, to instruct the heathen, while their own children want the bread of life. When this spirit infuses itself into the bosom of a statesman, (if one so possessed can be called a statesman,) it converts him at once into a visionary enthusiast. Then it is, that he indulges in golden dreams of national greatness and prosperity. He discovers that "liberty is power," and not content with vast schemes of improvement at home, which would bankrupt the treasury of the world to execute, he flies to foreign lands, to fulfil obligations to the "human race," by inculcating the principles of "political and religious liberty," and promoting the "general welfare" of the whole human race. It is a spirit which has long been busy with the slaves of the South, and is even now displaying itself in vain efforts, to drive the government from its wise policy in relation to the Indians. It is this spirit which has filled the land with thousands of wild and visionary projects, which can have no effect but to waste the energies and dissipate the resources of the countries. It is the spirit, of which the aspiring

politicians dexterously avails himself, when by inscribing on his banner the magical words **LIBERTY** and **PHILANTHROPY**, he draws to his support that entire class of persons who are ready to bow down at the very names of their idols.—*Hayne's Speech.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 27, 1830.

INSTALLATION.

On Wednesday, March 24th., the Rev. Charles A. Boardman, late of New Preston, was installed as Pastor over the 3d Congregational Church in this city. The services were introduced by reading the minutes of the Ecclesiastical Council convened on the occasion, and singing a hymn. The introductory prayer was made by the Rev. Mr. Lindsley of Hartford; the sermon by Rev. Professor Fitch, D. D.; the consecrating prayer by Rev. Mr. Stebbins of West-Haven; the charge by Rev. Mr. Merwin; the right hand of Fellowship by Rev. Mr. Bacon, and the concluding prayer by Rev. Dr. Murdock, all of this city.

Thus we hail the little band of brethren that went out from us a short time since, as a sister Church of Christ, fully organized, and beautified with a house of worship; a Pastor to go in and out before them, and all the ordinances of the Gospel. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;"—saith the Lord.

SABBATH MAIL REPORT.

The Committee on the Post Office, to whom were referred the memorials on the subject of the Sabbath Mails, have reported against any alteration in the existing laws. They say, in substance, that some religionists hold to the sanctity of the *first* day of the week—others to the sanctity of the *seventh*—and others to the sanctity of *none*—that these disagreeing among themselves, call upon Government to interpose and settle the controversy;—they say that Congress, so far from having authority for doing this, have no right to determine whether any day has been designated by the Almighty for religious ceremonies. The committee do not impugn the *professions* of the memorialists, but they say, "we are not to forget that Cataline was a professed patriot;—that Arnold was a professed whig—and that Judas, a *professed disciple*, betrayed his master." They say that "the Persians had their idols, the Grecians their oracles, the Romans their auguries, and modern Europe her priesthood;" and they warn us, if we wish to escape the superstitions, oppressions, cruelties and crimes, which a blind religious zeal has inflicted upon pagan nations, and is now inflicting upon Europe, not to grant the denominations calling themselves Christians, in this country, any special countenance. Speaking of our clergy, they say "the robe of sanctity too often glitters to deceive;"—they further say, that the petitioners might with as much propriety ask Congress to suspend a ship of the line in her passage on the ocean, or an army in its march towards the invading enemy, as to stop the transportation of the mail on the Sabbath—they say the mail is intended to improve the condition of man, and were it to be suspended one day in seven, "one seventh part of the improvement of the country would be lost." They say, finally, in reference to suspending the mail on the Sabbath, that they might, so far as principle is concerned just as well

establish a national church and endow the clergy. Such is an outline of the reasoning contained in the report, and we leave our readers to judge of its logic and morality.—*American Spectator*—(Washington.)

The minority of the committee have also made a counter report, or protest, through, Mr. McCreery, which going by the side of Col. Johnson's, will we think furnish "bane and antidote" to all who read both. Colonel Johnson's report, as may be seen from the foregoing sketch of it, is, like the one of last year, an affected parade of reasoning, logic, and morals about a subject which he declares, and we easily believe he thinks so, has nothing to do with either—and at the very time that he denies the duty of Congress to recognise in her acts that there is such a thing as religion, or that the universe has any Almighty and supreme Lawgiver. If it were ever so specious in argument, it forfeits all claim to the respect of good men for the base imputations cast wantonly upon the petitioners, a class of citizens whose motives can not be impugned. They complain to their representatives and servants in Congress of an infraction of their rights, in shutting them from certain privileges of trust and emolument, unless they will attain them by a violation of conscience and of the law of God; and from this grievance they ask, as they have a right to, for relief. For answer they are loaded, by the organ of this committee, with contumely and slander. They are met with the old cry of "Church and State" worked up a little more elaborately—of blind zeal and robed sanctity—folly and fanaticism—fire and faggot. The irreligious and unprincipled part of community are served up with an industrious tirade of wit and surmise, at the expense of a subject, which demands if any one can, a serious and sober investigation. It is humiliating and painful to see thus the integrity of our national council brought under reproach. This document shows on its face that it was couched purposely to chuckle the jealousy, gratify the taste and spleen, of the ignorant, scouting and irreligious—and by one who understood well how to cater for such appetites. Else whence this talk about Cataline, Arnold and Judas—idols auguries and priest-hoods—robes of sanctity glittering to deceive, &c. &c. He is understood—and has already his reward from them. The votaries of infidelity, and abettors of Fanny Wright in New-York City, have for his last years services nominated him for the presidency. If they mean to measure their reward according to merit, they have doubtless by this time, voted him an apotheosis.

This subject has come before Congress, probably ere this, on the following motion.

CONGRESS.—IN SENATE.—Tuesday, March 9.

Mr. Frelinghysen offered the following preamble and resolution:

The Sabbath is justly regarded as a divine Institution, closely connected with individual and national prosperity—no legislature can rightfully resist its claims—and although the Congress of the United States, from the peculiar and limited Constitution of the General Government, cannot by law enforce its observance, yet, as they should not by positive legislation, encroach upon the sacredness of this day, or

weaken its authority in the estimation of the People: Therefore it is

Resolved, That the Committee on the Post Office and Post Roads be instructed to report a bill repealing so much of the act on the regulation of Post Offices, as requires the delivery of letters, packets, and papers on the Sabbath, and further, to prohibit the transportation of the mail on that day.

"THE INDIAN BOARD" IN NEW-YORK.

WHAT IS IT?—AND WHAT IS ITS DESIGN?

[We direct the attention of our readers to the following communication, for a glance behind the curtains of the New-York "Indian Board." We have been long looking for the unraveling of this riddle. It is here placed before our readers, from a source which enables us to place complete reliance on its statements. The communication is prefaced by an extract from a New-York paper which speaks for itself.]

From the New-York Evening Post.

"We understand that at a meeting of the Indian Board in this city, last evening, [March 9] Gov. Houston was present, and furnished some interesting information relative to the Indian tribes in the south-western parts of the U. States. According to his statements, as we are informed, the Indians west of the Mississippi are in a better condition, both in a moral and physical point of view, than those within the limits of the states. He considers the immediate neighborhood of white men as most pernicious to the Indian, imparting to him the vices of civilization, without communicating any of its virtues.—Accordingly, the southwestern tribes on this side of the Mississippi, with whom he was long and well acquainted, were, in the mass, brutalised in the extreme, poor, living wretchedly, ill clothed, and practising the most degrading vices. These tribes send forth numbers of mendicants, who travel the country, and are sometimes found begging as far as Pittsburg. He drew a contrast between the Creeks who remained in Georgia and Alabama and those who had emigrated to the west of the Arkansans. The former were in the wretched condition already described, while the emigrants, situated in a country of plenty—a country fertile in all the productions of the earth, easily tilled, and abounding in game—aloof from the causes of dispute with the white men, and from the contaminating influence of their neighborhood—already began to experience the good effects of the change in their circumstances. He was confident that the only possible method of preserving the Indian race, and of elevating the Indian character, was to remove them from the vicinity of the whites, until their gradual civilization could be effected. The attempts to christianize the Indians in their present state, he was of opinion, much as he honored the zeal that had prompted them, were fruitless or worse. The supposed conversions has produced no change of habits. So degraded had become the character of this once independent people, that professions of religious belief had been made, and the ordinances of religion submitted to, when an Indian wanted a new blanket or a squaw a new gown.—The only way to bring them to an understanding of the doctrines, and an obedience to the precepts of christianity, was by educating and civilizing them in the first place; but this could not be hoped for in the present state of the tribes east of the Mississippi. Fifty years might accomplish the work, if they could be persuaded to emigrate. The white agents and traders, whose interest it was to keep the Indians in their present unfortunate and degraded condition, of which they took advantage, were active and unwearied in

endeavoring to prejudice the savages against the plan of emigration."

Mr. Editor,—Perhaps some of your readers would like to know what is this Indian Board, and what is its claim to the title it has assumed, and what is the meaning of the title. Having recently enjoyed some opportunity of learning facts on the subject, I think them quite worthy of publication.

This association, as I gather from their printed pamphlet, was projected by the Rev. Eli Baldwin, aided by the counsels of a few other ministers of the Reformed Dutch Church. That church as a body, is considerably less in point of numbers than the Congregationalists in Connecticut, the number of churches being only 185 and of pastors 160. But being scattered through several states, and having its centre in the city of New York, where the old collegiate church is possessed of immense wealth, some of its ministers feel as if they were *ex officio* entitled to a controlling power in the Christian community. It happens unfortunately for these individuals that not being themselves Dutchmen but engrafted scions of the Scotch origin they do not succeed at all in controlling the general synod of the Dutch Church. Thus the synod refused to sanction their movements for a Dutch Sunday School Union, or to be responsible for the vagaries of their Magazine—now happily defunct. Another misfortune with which they have to struggle, is that every thing which they take hold of is so apt to die in their hands. Witness the Jews Society &c. The business of Foreign Missions was undertaken and has been hitherto conducted independently of their control. And so congenial is the diffusion of the Gospel among the heathen, to the emotions of every pious heart, that they have not been able to prevent Dutchmen, and Dutch churches, from contributing liberally to the support of Foreign Missions, without sending their charities through what they claim to be the only legitimate channel.

I speak now only of a certain small division of the Dutch Church, chiefly what are called the *Scotch Dutch*. To the catholicism and liberality of the better part of that communion, every one who is conversant with the benevolent operations of the church must concur in bearing the most honorable testimony. And such is the growth of the evangelical spirit among them, that I doubt not their enlarged charities will soon put some larger communities to the blush. The little circle, of which I am treating, neither controls nor represents that orthodox body, to whom our pilgrim fathers were so much indebted for protection and aid.

It is always easier to oppose than to promote, to pull down than to build up, to spend money for objects professedly benevolent, than to raise it by the voluntary contributions of the people. Since the Jews Society was turned back upon its own resources, no way appeared in which these men could induce the people voluntarily to entrust the sacred funds of charity to their disposal. The countenance which the new administration seemed inclined to give to the violent projects of Georgia, opened to their minds a new method of "raising the wind."

By associating themselves to support the National Government through thick and thin, they would in the first place gratify their jealousy of New England. They would also have the pleasure of thwarting the plans and destroying the works of the Methodists, the American Board, the Baptist Board, and the Moravians. At the same time they would acquire the favor of the Government and obtain the disposal of the vast sums of money which the government would apply for the civilization of the Indians, and the power growing out of such an extensive patronage. Thus they would be able at once to prevent all Hopkinsians, Armenians, and Baptists from favorable access to the Indians, or at least from deriving any aid in their benevolent operations from the bounty of the United States Government.

Accordingly a correspondence was opened by the Rev. Mr. B. with Col. M'Kenney the clerk for Indian Affairs, which resulted in a meeting of eleven persons connected with the Dutch Church, on the 10th of July last. These men proceeded to call a public meeting, which took place on the 12th of August, when by their request Col. M'Kenney made a speech. In the mean time a constitution was adopted and signed by 29 of the 30 members to which it is confined. Of this Board no less than 22 are connected with the Dutch Church, 3 more are Scotch Presbyterians, one Episcopalian and one Moravian. These are to represent and control the charities of the whole church towards the poor Indians! The name adopted is "The Indian Board, for the Emigration, Preservation, and improvement of the Aborigines of America."

By article 4th, "this Board engages to afford to the emigrant Indians ALL the necessary instruction in the arts of life and the duties of religion."

By article 5th, "this Board is pledged to co-operate with the Federal Government of the United States, in its operations on Indian affairs; and in no instance to contravene its laws."

By article 6th they "invite the citizens of the United States, without respect to sect or party, religious or political, to co-operate with them in this benevolent enterprise."

It thus appears that the whole is purely a piece of political machinery, in which a few ministers of the Gospel lend the sanction of their name and station to shield the government from the odium of its own oppressions, and to impose upon the poor Cherokees, by the high sounding title of "Indian Board" &c. with the idea that their true friends, the christian community, give them up to the tender mercies of Georgia.

It would seem as though men who had much self-respect would not lend themselves to such a "pledge to co-operate with the Federal Government" in all its measures, right or wrong. Still less that they would place themselves at the beck of such a man as Col. M'Kenney, and base all their movements upon the testimony of his word, (*his word!—ask the people of Washington how much it is worth,*)—and present themselves before the public for no other purpose than to echo and sanction his speech. But so it was. Their pamphlet contains nothing else of moment but

his speech. It was supposed by most people, that this Board had died in being born. And I strongly suspect a good many of the worthy men who had been drawn in to sign its constitution hoped it would prove so. In that case it would have been only an additional monument of human weakness. But now it appears, by the article above quoted, that its projectors have no idea of letting it die, till it has done up its work "for the emigration of the Indians." Whether it will be as vital after it has emigrated them, and when it comes to the laborious and practical business of "Preserving and Improving" them, remains for experiment to prove.

One or two facts connected with the recent meeting are worthy of notice. This "Gov. Houston" is the man who was Governor of Tennessee, and who suddenly deserted his post of honor among civilized beings, causelessly forsook a beautiful young wife whom he had just married, and broke her heart, and withdrew to find his chosen associates and his brightest pleasures among savages. His friends would gladly say he is insane, if there were any evidence. But such an apology for his baseness has not even the shadow of proof. His conduct can be accounted for, only by an inherent debasement of heart that would not submit any longer to the constraints of social life. Accordingly, as I know from his own lips, he is the declared enemy of civilization, an open scorner of religion, and a spiteful mocker of missionaries, and a slanderer of their characters and their labors.

To hear the testimony of such a man, these grave Doctors in Divinity, and elders in the churches, were convened. Several of the members of this Board, (I hope however they were not present) are members of the American Board for Foreign Missions. And all of them ought to be a little acquainted with the effects of christianity among the South-Western Indians. And yet they are not ashamed to send out the wicked falsehood, on the testimony of Gov. Houston, that nothing good has been accomplished. After all the testimony of eye witnesses, of President Monroe, of Vice President Calhoun, of Drs. Worcester and Cornelius, Mr. Evarts, and hosts of others, one word of this renegade from religion and society is to overthrow it all.

It is manifest at a glance, what Gov. Houston's object is, even by his own shewing. Instead of helping the Indians forward, he would throw them back to that *fancied* state of elevation, which they once possessed; i. e. make them as complete savages as ever. And the power and influence which he may expect to gain among them, well illustrates the sentiment of the poet. Ambition when coupled with sordid selfishness and grovelling thoughts, "would rather reign in hell than serve in heaven."

I will not remark upon the utter inconsistency of ministers of the gospel, in giving currency to the idea that the Indians must be civilized before they can be christianized; nor upon the palpable dishonesty of alleging the distress and poverty of the *Creeks* as evidence of a similar state of wretchedness among the *Cherokees*. The hollowness of that friend-

ship to the Indians, which seeks such means to gain credit, is sufficiently manifest. The Indians are not such fools but they will inquire how it happens that the members of this new Indian Board did not sooner find out their wonderful interest in the welfare of our aborigines. And perhaps they may ask how this Board are to procure the funds for redeeming their unconditional promise "to afford to the emigrant Indians all the necessary instruction in the arts of life and the duties of religion." And possibly it may occur to them to look into some of our periodicals, which all circulate among these Cherokees, to find out whether the Dutch Church has a supply of ministers and teachers to spare, for all their wants if they emigrate.

In conclusion, the persons really connected in this proceeding appear to be Gov. Troup, Col. M'Kenney, Gov. Houston, Dr. Brownlee and the Rev. Eli Baldwin. And when we contemplate the cruelty of their object, and the recklessness of spirit with which they are forming it, I think it would be well named an "Indian Board," taking the word Indian in the bad sense only. But since, by the progress of civilization and religion among our red brethren, this word has become ambiguous, I propose that the corresponding synonyme should be adopted, and that in all future notices it should be designated as the "Savage Board."

REVIVALS.

We learn, by a letter just received from Saybrook, Conn. that God is pouring out his spirit upon the church and congregation in that place, of which the Rev. Mr. Hotchkiss is pastor.

Our correspondent says, "The work is truly interesting and powerful. It has embraced persons of all ages and descriptions. During the month of January more than 80 have expressed hope. The work still goes on. Last evening 30 attended our meeting of inquiry; and more than 60 our meeting of young converts. Some of the fruits of the revival are to be gathered into the church on the first Sabbath in March."—*Conn. Obs.*

Schenectady.—The following is an extract from a letter written by a member of Union College, Schenectady, to his friend in this city.

"The attention to the subject of religion, which commenced in this city last fall, still continues. It first began in the Reformed Dutch Church; in which congregation, about 25 are thought to have experienced a change of heart. The attention has of late been greater in the Presbyterian Church than in the Dutch. The exact number of hopeful converts in the Presbyterian, I do not know. Last Sunday week the Lord's Supper was administered in the Presbyterian Church, when 24 were admitted for the first time to this ordinance."—*N. Y. Evangelist.*

Presbytery of Watertown.—In several of our churches a more than usual interest has been manifested, for several months past, in the things of religion. Public worship has been better attended, and numerous instances of

hopeful conversion have occurred. Several infidels of most unpromising character, have bowed before the cross of a crucified Redeemer, and are now rejoicing in the hope of eternal life. The places which have been most favored with this refreshing from the Lord, are Watertown, Adams, Brownville, and Sackets Harbor.—*Chris. Jour.*

A letter dated Newburyport, Mass. of last month, says; "It appears the ministers and the members of their respective churches are more engaged than what they have been. But the Spirit of God is poured out in a peculiar manner in Ipswich, Mass. Old and young are inquiring what they shall do to be saved. An old man 90 years of age, a subject of the work, on being asked how old he was, said he was three days old. Another exhibition of Divine love was in the case of a man and his wife, who had not been to meeting for six years. Both are now the subjects of grace, and three of their children.—Indeed, there is not a house but what is visited by the Holy Spirit. So powerful is the work, that they shut up their stores and factories to attend to their soul's concerns. There are upwards of 300 inquirers. They have met in the Town-hall, on account of their numbers. Dr. Beecher has been with them two weeks, and says it is evidently the out-pouring of the Spirit of God upon them. They were under the necessity of calling for ministerial labor. I heard from there yesterday. The work was increasing."—*Vermont Chron.*

From the Connecticut Observer.

CHEAP, SAFE AND PROFITABLE INSURANCE.

Many persons at the present day deem it important to keep their buildings insured against loss or damage from fire; and the practice has now become so general, and insurance can be obtained so cheap, and public opinion is so much in favor of it, that persons who neglect it are considered by many to be imprudent and unwise.—In the following remarks it is not my intention to discourage people from getting or keeping their buildings insured, but to show of how much greater importance it is for every person, old or young, temperate or intemperate, immediately to get or become insured against loss or damage from the use of ardent spirits. Do you say you are already safe—that you can command yourself though you drink it prudently and moderately? But remember "that it is not in man that walketh to direct his steps."

Having resided in the town of ——— for the last twenty-eight years, a town with a population of less than four thousand persons, and being acquainted with most of the people, I am led to believe, and I presume every person who has examined the subject with candor, does believe that the quantity of ardent spirits consumed in the town, for the last twenty-five years previous to 1827,* cost the inhabitants not less than the round sum of \$200,000, or at an average sum of \$8000 a year. And I pre-

* Since 1827 the quantity has decreased.

sume the quantity has been as great in many other towns in proportion to the inhabitants. I also as firmly believe that during said term of twenty-five years, the loss or damage occasioned by fire in said town, did not exceed 8000 dollars. It then follows, of course, that the importance of being insured against loss or damage from the use of ardent spirits, is twenty-five times greater than against fire. But when we proceed farther, and describe the evils and losses which are the natural consequence of drinking ardent spirit freely, such as loss of time, loss of health, broken and bruised limbs, creditors' dues, physician's bills, lawyer's and sheriff's fees, crimes and pauperism, instead of twenty-five times, it will be found to be fifty times as important to be insured against loss or damage from ardent spirit as from fire. But when we proceed still farther, and consider the loss of happiness, the loss of immortal souls, which the use of ardent spirit occasions, imagination cannot conceive, language is too feeble to describe or figures to enumerate, of how much greater importance it is to be safe, to be insured against loss or damage from the use of ardent spirit than against fire.

But do you ask how and upon what terms you can get insured against loss or damage from the use of ardent spirit? Answer.—Upon safe, and very profitable terms,—you will receive the premium instead of paying it away as in the other case. "Touch not, taste not, handle not"—adopt the principle and pursue the practice of total abstinence through life. But, says the laboring man, how shall I endure the heat of a summer's sun, and the fatigue of haying and harvesting without a little spirit? Just so said the writer, a few years ago—but three years total abstinence has convinced him that such reasoning is fallacious—that ardent spirit is not a necessary auxiliary to labor. A man can perform more labor and perform it better, without the aid of this liquid poison, than with it.

A MECHANIC.

PRAYER.

The following instructions from Dr. Clarke, and President Edwards, may be found useful to those who ever lead in social prayer.

Dr. Clarke expresses himself thus:—"While praying, keep your eyes closed. At such a time you have nothing to do with outward objects. The most important matters are at issue between God and you; and he is to be contemplated with the eye of the mind. If you wish the people to join with you in this part of the worship, speak so as to be heard, even at the beginning. Whispering petitions to God may be genteel for aught I know, but I am certain it is not to the use of edification. In your prayers avoid long prefaces and circumlocutions. You find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature and the glory of his heavens. This you should studiously avoid. He that cometh to God must know that he is; and a proper consideration of his being, power, holiness, and mercy, cannot fail deeply to impress your mind, and lead you at once

even to his seat. You should never come into the congregation but in the spirit of prayer. Let your mind be wound up in that spirit in your closet, and then in your prayers in the congregation you will appear what you should be—a man familiar with God. Examine the Scriptures, and you will find that all the holy men of God prayed in this way. They came directly to the throne, and preferred their suit. Ever considering themselves in the presence of God the very commencement of their supplications seems no other than an external continuance of prayers in which their hearts had been long previously engaged."

Of his prayers in the family President Edwards, in speaking of the pious Brainerd, gives this description:—"His manner of praying was becoming a worm of the dust, and a disciple of Christ, addressing an infinitely great and holy God and Father of mercies.—Not with florid expressions, or a studied eloquence; not with any intemperate vehemence, or indecent boldness; at the greatest distance from any appearance of ostentation, and from every thing that might look as though he meant to recommend himself to those that were about him, or set himself off to their acceptance; free from vain repetitions, without impertinent excursions or needless multiplying of words. He expressed himself with the strictest propriety, with weight and pungency, and yet what his lips uttered seemed to flow from the fulness of his heart as deeply impressed with a great and solemn sense of our necessities, unworthiness, and dependence, and of God's infinite greatness, excellency, and sufficiency, rather than merely from a warm and fruitful brain."

"In his prayers he insisted much on the prosperity of Zion, the advancement of Christ's kingdom in the world, and the flourishing and propagation of religion among the Indians. And he generally made it one petition in his prayer, 'that we might not outlive our usefulness.'"

TRACT ANECDOTE.

From a Minister in England.

In one of the villages where I preach, there is a young man who is exceedingly zealous in distributing tracts amongst his neighbors. The following pleasing instance of success attending his "labor of love" lately occurred. An abandoned character lived in the village where he resided; he felt for the poor sinner; prayed for a blessing to rest upon his endeavors, and set out with a determination to make an effort to rescue an immortal soul from everlasting ruin. He furnished himself with some tracts I had given him; the person was not at home; but he selected one which he thought pointed and suitable, and slipped it in under the door. The person returned; found it, read it, and read it again: it alarmed the poor sinner, for conscience was aroused; his sins were brought to remembrance; guilt hung heavy, and the question was asked, 'Who could have been so cruel as to place the tract to cause so much misery?' &c. A conjecture was formed (and a right one too) as to the person that probably placed it there, and he was abused for his forwardness in "meddling with other peoples'

matters, and troubling his head with what did not concern him." However this he took joyfully, and returned with prayer for the poor wanderer, and praise to that gracious God who had so far prospered his way. The impression was too deep to be erased, though repeated efforts were made. At length the means of grace were attended, the word of God was blessed to the soul, consistent conduct ensued, Satan lost a captive, and Christ gained a convert, who is now a member of a christian church. This is another encouragement to "sow beside all waters."

NARRATIVE OF A SOLDIER.

On a voyage from Bengal to England, in the month of June, 1822, on board the *James Sibbald*, I was requested by the very intelligent and attentive surgeon of the ship, to visit a poor invalid soldier, of whom I had heard as being in a state of idiocy, unable to do any thing for himself, and so offensive that no body could sleep near him to give him any assistance. I was now informed, however, that he had regained his senses, and was perfectly intelligent, but had got a severe complaint, and that the means used did not seem to be resisting its progress. I found the poor man emaciated and much exhausted: and from the symptoms of his disease I thought him dying. "You appear," said I, "in a very poor way. Have you considered that it is possible you may not recover?" "O yes, it is possible; but I expect to be better." "In the view of such a possibility," said I, "have you considered how you are to appear before God?" "O yes," said the man, "I have considered that. I am a great sinner, Sir; my whole life has been sin; I very early became a soldier, and ever since I have lived in sin; every thing in sin." The tears ran plentifully down his cheeks, and he sobbed much.

"Well," said I, "it is merciful that you have discovered this; it is God who has showed you what you are; many never see this, and we ought to bless God when he gives us a true view of our character; but have you heard of the remedy for sin, of the Saviour whose blood cleanseth from all sin; of Christ Jesus, who put away sin by the sacrifice of himself." "O yes, Sir, that is my comfort here, and all my hope and trust is on the mercy of God through Christ." The tears came again over his pale face, the eyes only of which seemed alive, but there was a solemn peace in the expression.

"My friend," said I, "this is a great discovery you have made; this is great knowledge. Who has brought you this? Where did you become acquainted with it?" "O Sir, it was this book (laying his withered hand upon a Bible; one of the Bible Society's, as yet almost new); it was this book. Since I came on board this ship, it was lent to me by one of my comrades. It has shown me what I am, and taught me to love Christ."

This poor man lingered for some time. When I gave him my opinion that he was dying, he received it with great composure. "O," said he, "I should like to live a little longer!"—

"Why?"—"Because sometimes I am afraid it is not real; for I have been such a sinner." "Fear not," said I, "be not afraid; you would not commit sin again willingly?"—"O no," said he, "O no!" "Then," said I, "you hate sin, you love Jesus Christ, and you trust in him alone for salvation, and he has wrought this change in you by his Spirit. Fear not, he will not forsake you." While the tears bedewed his eyes, he said, "I love Christ; I love him sincerely!" These were the last words which he said. He departed quietly to his rest, and is now, no doubt, with Him whom his soul loveth.—*From the Dundee Christian Reporter.*

SUMMARY.

Visit to England.—The Rev. Dr. Milnor, of New York, was to sail for England yesterday, expecting to be present at the London anniversaries in May. The Directors of the Prison Discipline Society, among others, have requested him to be their representative at the meeting of the London Prison Dis. Soc.

The old Queen of Portugal died on the 7th Jan. just at the age of 54, to the "great joy of the neighbors," as well as her hopeful son Miguel.

The Sabbath.—A meeting of citizens belonging to various denominations was held in Pittsburgh, Pa., March 2d; which after several addresses, unanimously resolved to form a Society for preserving the sanctity of the Sabbath, auxiliary to the General Sabbath Union.—*P. Herald.*

At the University of Halle, in Prussia, there are now 70 teachers, 1,291 students: of which number 934 are in the department of theology, 215 of law, 76 of medicine, and 76 of philosophy.

Temperance.—At the late Town Meeting in Rochester, a vote was passed, almost unanimously, not to give Licenses hereafter to any person for the sale of ardent spirits;—Tavern-keepers, Merchants, and Grocers are all to be cut off from the retail sale of this Drug.—*Rec. of the Times.*

The Rev. Mr. Weller, formerly editor of the *Philadelphia Church Register*, now minister of Christ Church, Nashville, Tenn., is about to commence a monthly publication, to be devoted to the interests of the church in the West. Price one dollar a year.

Profanity in the Senate.—Several of the members of this body are in the familiar habit of using the name of the Supreme Being for the sake of giving emphasis to a weak or worthless sentence—and of hauling into their speeches garbled quotations from the sacred Scriptures, for the sake of giving piquancy to a witless sarcasm.—*American Spectator.*

The Citizens of Yarmouth, 80 to 26, have directed the selectmen to appoint no retailers of spirits, and also, 63 to 31, to approbate no taverners.

An Anti-litigation Society has been formed in East Machias, Me. with more than 100 members.

Mission to Greece.—The Episcopal Missionary Society in the United States have fully appointed the Rev. J. J. Robertson as their Missionary to Greece; and have resolved to establish a missionary press in that country, as soon as funds can be obtained.—The Committee also wish to gratify the desire of Mr. John H. Hill and lady, to be associated with Mr. Robertson in this Mission; but neither printing press nor coadjutor can be ventured, unless great additions to their present resources are realized.

It is calculated that two hundred suicides have been committed in London, and within the bills of mortality during the last twelve months, all resulting from habitual intoxication.

Inflammatory Pamphlets.—The Mayor and Aldermen of Boston warn the masters and crews of vessels bound coastwise, of the danger of carrying to southern ports any pamphlets which are calculated to excite slaves to insurrection.

The Perishing Poor.—There are at this moment, and have been for several weeks past, above 2400 individuals seeking out a miserable existence upon finely textured soup, produced by the contributions of the benevolent in and about Bandon. They consist, for the greater part, of those who, but a few months since, were engaged in different departments of manufacture, but are now, in consequence of the deplorable state of the cotton trade, actually reduced to beggary and starvation.—*Cork Reporter.*

Palestine.—The Nuremburg correspondent affirms, that proposals for the cession of Palestine have already been made to the Porte; that the English Ambassador has undertaken the negociation in the name of the Jewish house of Rothschild; and that the Ottoman Ministry is not indisposed to enter into an arrangement.

The Governor of Massachusetts has appointed Thursday, the 8th day of April next, to be set apart as a day of Fasting and prayer by the people of that commonwealth.

Hamburg, Jan. 26.—The Elector of Hesse has published a severe ordinance against duelling. No officer in his army is to be allowed to send or accept a challenge, but when insulted must submit his complaint to a military tribunal of honor. Whoever sends a challenge is liable to imprisonment in a fortress for not less than three, nor more than six years; and whoever accepts a challenge is to be liable to imprisonment for not more than three, nor less than one. If a duel is really fought, and one of the parties killed, the survivor is to be punished as guilty of murder; if neither is killed, both are to be expelled the service, to be deprived of their letters of nobility, and to be imprisoned in a fortress for not less than ten years.

ECCLESIASTICAL RECORD.

Ordained in Exeter, N. H. Jan. 19, by the Piscataqua Association of Ministers, the Rev. *William M. Cornell*, as an Evangelist. Sermon by the Rev. Mr. French. Mr. Cornell has labored several months in New Fields village, New Market, and is expected still to continue.

At Philadelphia, March 7th, Mr. Matthew Henry Henderson was ordained as Deacon by Bishop Onderdonk. Sermon by Bishop Chase of Ohio. Mr. H. is to supply the pulpit of Dr. Milnor, at New York, during his absence in Europe.

In Putney, Vt. March 3d, Rev. Benjamin Pittman, was ordained over the Congregational Church and United Christian Society. Sermon by Rev. Mr. Coleman of Swansey, N. H.

The Reformed Dutch Church of the city of New-Brunswick in New Jersey have by a unanimous vote elected the Rev. Jacob J. Janeway, D. D. to be their Pastor.

Rev. Charles Philips, was installed pastor of the Bethesda Church, (Greenup Co. Ky.) on the 8th ult. Rev. S. Y. Garrison, preached the Sermon, and delivered the charge.

Feb. 17th, the Rev. Samuel W. Brace was installed pastor of the Presbyterian Church and Society in Skeneateles, New-York. Sermon by Prof. Richards.

The Church and Congregation in Rutgers-street, New-York, have given a call to their former pastor, the Rev. Alexander M'Clelland, Professor in Rutgers College, New Brunswick.

Indiana Theological Seminary.—The Rev. Dr. Matthews of Shepherdstown, Va. has accepted the office of Professor of Theology in the Seminary, which is about to be established by the Presbytery of Indiana in connection with Hanover Academy.—*Cin. Chr. Journal.*

The Rev. Richard S. Mason, rector of Trinity Church, Geneva, is chosen President of Geneva College, and has accepted the appointment. Edward Cutbush, M. D. of Washington City, is chosen professor of chemistry, mineralogy, agriculture and mechanic arts.

THE BIBLE IN A CARELESS FAMILY.

Extract from an address to the citizens of Madison county, N. Y. by the Madison County Bible Society, signed by the Secretary, Rev. Lewis Leonard, and published in the Utica Christian Journal.

Fix your eye for a moment on a Bible distributor with one of them in his hand. He is entering a family which dwells, and has long dwelt, far away from the ordinances of the Gospel. They occasionally, though rarely, see a minister of Christ. They once had a Bible, but it is now torn and shattered, and the children of the household are as ignorant of the Scriptures, and the parents are as worldly, as if there were neither a God nor a Bible in the universe. The father is becoming dissipated—The fear of God not being in that house, it often exhibits a scene of passion and confusion and wretchedness, which we do not wish to describe. They are asked to accept a Bible. Shame and anger prompt them to refuse, but their guilty consciences compel them to accept it. Curiosity now attracts them all to the holy book. The father opens and reads "No drunkard shall inherit the kingdom of heaven." The mother opens and reads "The wicked shall be turned into hell." The children open and read "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They are serious—the aspect of the family changes—the Sabbath is a day of stillness—of solemn thought—divine truth in that family becomes irresistible. The father kneels before the family altar—the mother, alone with her children bends, before the throne. How changed that family! There is now a joy and peace there, which angels might come from heaven to share.

Let no vessel sail without Religious Books.—Extract of a letter from one of the crew of a Portsmouth vessel, which sailed a few months since for the South Sea.

"On Sundays we have as regular service performed as you have in any of your churches.—We have two large volumes of sermons, a church prayer book, and hymn books. We have some numbers of the *Seaman's Magazine*, presented us by Dr. H.—They are very excellent things, and if I could get all the numbers to read, I should be willing to pay a good price for them."

It is desirable that the above Magazine should find a place within the reach of every seaman, of this and every port in the United States.—*Portsmouth Obs.*

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

REV. JOHN SUMMERFIELD.

The last No. of the *Christian Spectator*, contains a review of the memoirs of this ardent young disciple of Christ, of much interest. There has seldom been an individual of the youth of young Summerfield, whose life and ministry have attracted so much attention, or who has so widely won the affections of the Christian community. The poet Montgomery, our readers will remember was solicited to compile his memoir. He was not at liberty to perform it himself, but offered to procure a biographer in a friend of his, and join his counsel with his in the execution of the task;—this friend was the present biographer, the Rev. John Holland.

The review contains a condensed sketch of the life of Summerfield, which will be entertaining and instructing to our youthful readers. We have commenced this week an extract from it. He has a peculiar claim on their memories and sympathies. An interest in the temporal welfare of his fellow youth wherever he found them, and an ardent desire for the salvation of their souls, was among the distinctive traits of his character. Towards children especially, he took delight in manifesting his tenderness, and affection. His biographer by the following notice puts this point of character in a most beautiful light.

"He was fond of preaching to children, and in these services his manner was peculiarly engaging. It was a delightful scene, to witness his appearance on these occasions; himself like a boy among his juniors, leaning gracefully over the pulpit, in a manner best comporting with the familiar style of his address—his juvenile auditory occupying the body of the church, and listening with the most steady attention to their ingenious teacher. Occasionally he put questions to them, and would encourage oral answers, and tell them what his next subject would be, that they might be prepared to reply to his interrogatories. His scope and illustration, were sometimes so happily appropriate, that the children would remember nearly a whole sermon. After enforcing most sweetly, on one occasion, the text—"They that seek me early shall find me," he said—"are there any of my dear little hearers who will pledge themselves to meet me to-morrow morning at the throne of grace?"—several immediately replied "*I will.*" He endeavored to excite a missionary spirit in the children, and introduced among them the "*'Tis But*" box, that they might save a few cents for so good a cause. In 1822, he wrote an ingenious juvenile speech, which was delivered by an interesting boy, eleven years of age proposing a missionary resolution, (which Mr. Summerfield himself se-

conded,) the little fellow presenting at the same time, as the representative of the other children, the sum of four hundred and ten dollars.

In his love for children, he resembled Mr. Wesley: it was pleasing, on some occasions, to see the little ones crowd about the altar, before leaving the church, each anxious to be noticed by him. He would sometimes from the pulpit invite them to call upon him at his lodgings, to which they repaired in groups, when he would leave his study and spend some time familiarly with them. Children from all parts of the city, would bring their little hymn books, for him to insert their names, which he usually did; accompanied with some suitable remark or motto. Among the numerous instances of his attention to the lambs of Christ's flock, occurs the following:—a boy, about eleven years of age, after one of the sermons to children, remained till the congregation had nearly dispersed, when he attracted Mr. Summerfield's notice; stepping forward, he said, "my little boy, do you want any thing with me?"—he appeared overcome with his feelings, and could only say "Mr. Summerfield."—"Well my love, what do you want with Mr. Summerfield?" the boy, encouraged, said he wished Mr. Summerfield would call at his mother's: on enquiring where his mother lived, the name of the street, and the number of the house, were given. "What is your name?"—"John Brown," replied the boy: "Well, John Brown, to-morrow, at 11 o'clock, I shall pay you a visit." Accordingly, at the time appointed, Mr. Summerfield waited upon him; he found John busily employed sweeping and fixing the fire, and preparing for his visit. "Well, John, here am I according to my appointment."—John requested him to take a seat until he had found his mother—she was a pious woman, and said that her son had heard him preach, whenever he addressed the children, and that his mind had been much impressed in consequence. Mr. Summerfield knelt down and prayed with them; and before he went away encouraged John, and gave him some good advice; entered his name on the list of those for whom he felt a peculiar interest, and told him that he should keep his eye upon him; requesting him to come and speak to him whenever he had an opportunity, that he might ascertain what progress his little friend John Brown was making. Carping criticism, or cold philosophy, may despise these little traits, but ministerial wisdom will not."

SKETCH OF THE LIFE OF REV. JOHN SUMMERFIELD.

John Summerfield, born at Preston in England, A. D. 1798, was the child of pious parents, solemnly dedicated from his birth to God, and to the work of the ministry. In early

childhood he began to exhibit a sweetness and gentleness of temper, a quickness of mind, and aptitude for learning, which made him the idol of the family, and led his father—at that time in easy circumstances—to determine on giving him, at any expense, the best education. He was therefore placed in a Moravian school of high reputation, at Fairfield near Manchester. At that school, during a residence of nearly five years, he “not only made considerable progress in the classics and other branches of education, but received those religious impressions which it is probable, were never wholly obliterated from his conscience.” A talent for elocution was encouraged and cultivated by his teachers, and distinguished him above all his fellows; while at the same time the native sweetness of his disposition made him a universal favorite.

At the close of 1809, near the commencement of his thirteenth year, his father becoming involved and bankrupt, he was suddenly removed from all his advantages of education. In the following year we find him, while his father's embarrassments were extremely distressing, and while he himself was consequently much employed in one way and another, attempting to do something for the relief of the family, by opening an evening school. The attempt was successful; he soon had under his instruction young men who had seen twice as many winters as their teacher, his school was full, the avails were carefully placed in the hands of his mother, and the work was relinquished only at his removal from the place. This fact is mentioned as an illustration of his character, and as showing the precocity of his talents.

In 1811 he was bereaved of his mother. Her death made a deep impression on his mind; he often spoke of it, so long as he lived, and always with emotion. She died at Liverpool, which place about that time became the residence of the family. Here her son found a temporary employment as clerk in a mercantile establishment. His acquaintance with the French language, together with his readiness and accuracy in matters of business, was such that though he was not yet fifteen years of age, his services were highly important. This situation however he soon lost by the failure of the house; and was left without any occupation to prevent the indulgence of his passionate admiration for oratory. No opportunity of hearing a distinguished speaker, whether at the pulpit, or the bar, or in any other assembly, would he willingly forego.

Near the close of 1812, the residence of the family was transferred to Dublin. This change of place was at first highly unfavorable in its effects on the subject of the biography before us. He evinced no disposition to engage in any kind of business. His uncommon power of engaging or amusing in conversation, together with his other interesting qualities as a companion, became a snare. He fell among dissipated companions who led him to the theatre and the gaming table, and under whose influence he formed habits which, but for God's designs of mercy, had been his ruin. Even at this period, however, there were intervals of

remorse, and amendment, and seeming repentance. When these more hopeful moods returned, he would for weeks together apply himself without remission to study, and to exercises of devotion. His mental sufferings on such occasions are said to have been extreme. But again and again he returned to his courses of dissipation. He became extravagantly devoted to the theatre. He spent whole days in attending to the courts of justice, or in looking for whatever could minister excitement to an idle and dissipated mind. He often wandered from home, visiting London and other places, while the family knew not what had become of him. Sometimes he was driven home by imperious necessity, and then would come reflection, and remorse, and perhaps another reformation. During one of these serious intervals, his attention was so far turned towards the ministry, that he commenced a correspondence with a view to obtain admission into one of the theological academies of the English calvinistic dissenters. The negotiation appears to have been broken off by his “father's remonstrance, which arose from the doctrines taught by many of that body as to election, etc.” This correspondence was in 1814.

Not long afterwards, his father, probably in the hope of reforming his irregularities, attempted to establish him in business. The experiment as might have been expected, from the age, character, and habits of the subject, was unsuccessful. The young trader, “instead of being found at the quay, or in the counting house,” followed his old courses, now shutting himself up for study, and now wandering about in dissipation. All this was followed by the natural consequences. He brought new distress upon his father's family, and disgrace upon himself. The drama was wound up by his being thrown into prison.

(To be continued.)

EMPEROR OF CHINA.

The emperor is styled the sacred son of heaven, sole ruler of the earth, the great father of his people. Offerings are made to his image and to his throne; his person is adored; his people prostrate themselves in his presence; the noblemen of his court, when addressed by him and receiving his orders, must bend the knee; every thing around him participates in the idolatry which is lavished on his person. His numerous concubines, and the eunuchs to whose charge they are committed, not unfrequently reign in his name. When this demigod goes abroad, all the Chinese take care to shut themselves up in their houses. Whoever is found in his way is exposed to instant death, unless he turns his back, or lies flat with his face on the ground. All the shops by which the emperor is to pass must be shut, and this prince never goes out without being preceded by two thousand lictors carrying chains, axes and various other instruments characteristic of eastern despotism.—*Malte-Brun*.

He that will steal a pin will steal a better thing.

He commands enough that obeys a wise man.

Poetry.

SCEPTICS.

THESE are the men who dared to rend the veil
Religion hung around us; they would tear
The film from off our eyes, and break the pale
That bound the awe struck spirit, nor would spare
The worship paid by ages; in the glare
Of their red torches Piety grew blind,
And saw no more her comforter; her fair
And fond hopes lost their beauty; can the mind,
When rifled of its faith, so dear a solace find?

They pull down Jove from his Idæan throne;
They quench the Jew's Schechinah, and the cross,
That bore the mangled corse of Heaven's own Son,
They trample in the dust, and spurn as dross;
And will they recompense the world its loss?
Have they a fairer light to cheer our gloom?
Oh no!—the grave yawns on us as a fosse,
Where we must sleep forever; this our doom—
Body and mind shall rot and moulder in the tomb.

There is a mourner, and her heart is broken—
She is a widow; she is old and poor;
Her only hope is in that sacred token
Of peaceful happiness, when life is o'er;
She asks nor wealth nor pleasure, begs no more
Than Heaven's delightful volume, and the sight
Of her Redeemer. Sceptics! would you pour
Your blasting vials on her head, and blight
Sharon's sweet rose, that blooms and charms her be-
ing's night?

She lives in her affections; for the grave
Has closed upon her husband, children; all
Her hopes are with the arm she trusts will save
Her treasured jewels; though her views are small,
Though she has never mounted high to fall
And writhe in her debasement, yet the spring
Of her meek, tender feelings cannot pall
Her unperverted palate, and will bring
A joy without regret, a bliss that has no sting.

Even as a fountain, whose unsullied wave
Wells in the pathless valley, flowing o'er
With silent waters, kissing, as they lave,
The pebbles with light rippling, and the shore
Of matted grass and flowers—so softly pour
The breathings of her bosom, when she prays,
Low-bowed, before her Maker; then no more
She muses on the griefs of former days;
Her full heart melts and flows in Heaven's dissolving
rays.

And Faith can see a new world, and the eyes
Of Saints look pity on her; Death will come—
A few short moments over, and the prize
Of peace eternal waits her, and the tomb
Becomes her fondest pillow; all its gloom
Is scattered; what a meeting there will be
To her and all she loved here, and the bloom
Of new life from those cheeks shall never flee—
Theirs is the health which lasts through all eternity.

PERCIVAL'S PROMETHEUS.

FEMALE EDUCATION SOCIETY OF NEW-HAVEN.

Our readers have seen by a communication in our last paper, that this society has been constrained to ask for assistance. The communication came too late for comment, but we now earnestly commend the appeal to the attention of benevolent individuals. The generous manner in which a similar call a little while since was answered, leads us to believe, that another will not be disregarded. Any one who understands the object of the association, will see that it is a noble one, and well deserving their regard. It was formed under the auspices of President Dwight—is composed of benevolent ladies of this city—and its design is to diminish the expenses of indigent young men, who are endeavoring to get an education in Yale College. This is done as was stated last week by providing them, as far as their means extend, with bedding, clothing, and other necessities.

We refer our readers to that statement for particulars, as our object is now only to urge attention to it. It is indeed a most worthy association. All who have been witnesses of the great good it has been enabled to do with small means, have commended it. Those who have never known the influence exerted by the class of young men whom it befriends, on the sobriety and morals of the institution, have commended it. The society had once a greater number of friends and coadjutors in other parts of the state than at present. We regret that they have for some cause diminished, while the need of assistance has greatly increased. If an idea has gone abroad, that the society is merged in the Am. Ed. Soc., it is a mistake. Its efforts are spent in supplying the wants which are not and at present cannot be met by that society. Through the benevolence of a citizen of a neighboring state, offering to pay the tuition bills of the beneficiaries, the number has been increased from 10 or 12 to 40. Here is a reason for increased help, rather than less. We commend it therefore again to the attention of its former friends.

☞ We learn with pleasure that the ladies of the first Society in this city, who are ever ready in deeds of kindness and charity, are making arrangements to visit their Pastor, on Wednesday of next week. This puritan custom should not be forgotten—and we hope the gentlemen will "go and do likewise."

Letters received at the Office of the Religious Intelligencer during the week ending March 25, 1830.

Cheney Taft; Thaddeus Baker; Leonard Worcester; H. & E. Phinney; Livingston H. Smith; Walter White; J. W. Paradise.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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